THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Happiness only comes to those who try to make others happy."

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A "MORMON" GIRL'S EXPERIENCE.

MY dear brethren and sisters of the Church of Jesus Christ in Great Britain:—Believing you would be interested in the testimony of a "Mormon" girl, a grand-daughter of one of the pioneer families of Utah, I take pleasure in writing the following letter: I was born in Utah, of godly parents, who have been associated with the Church from their birth, and who have received from the Lord many testimonies concerning the truth of the Gospel restored through the Prophet Joseph Smith. Knowing the doctrines of the Church of Jesus Christ of Latter-day Saints to be true, they taught me to believe in them. I myself have received testimonies from the Lord that the Church of Jesus Christ of Latter-day Saints is the true Church, and I am grateful to my Father in heaven for a membership in it.

It would be impossible for me to describe the hardships which my grandparents, together with other early pioneers, endured during the early rise of the Church. They were associated with the Prophet Joseph Smith during the persecutions in Missouri and Illinois, and I have often heard them talk of their associations with him and the Saints during those trying times. Their testimonies concerning the prophet were that he was a man of God, and that his sole aim in life was to work for the temporal and eternal happiness of mankind. From Nauvoo they crossed the plains, suffering many privations and hardships, and settled with

the Saints in Salt Lake valley, which at that time was a sage-brush desert dotted here and there with a few log huts. Here they lived and helped to transform the alkali desert into a veritable garden of the Lord. My grandparents on my mother's side were also connected with the Church in its early history. They went to Utah with the early settlers, and when the gold fields of California were discovered, they crossed over the Sierra Nevada mountains and took a hand in the early settlement of California. There my mother was born. But not all the gold of California, nor the wealth of nations, could bring to them the happiness they had experienced during their association with the Saints of God, and they soon retraced their steps and settled again in Utah. My grandfather was one of the first to discover gold in Park City, a mining camp known the world over to-day. He built the first house there, and his family who went with him were the first to enter that district, a part of which bears his name to-day.

What a change has come over that part of the world since those days! Utah, which was then a barren waste, has become a fruitful field. Through the blessings of Jehovah, a land, which was once the home of wild beasts and venomous reptiles, has been transformed into a garden of roses. Thousands of fine homes dot the land in which at one time could be seen only the dilapidated wigwam of the poor redskin, the American Indian. Had it not been for the unfaltering faith which they had in God, and for the power which He gave them, the Saints would never have been able to accomplish the marvelous achievements which they have accomplished, and which have called forth the admiration of thousands who have visited our State.

At the great expositions in America our fruits have been awarded first prize, and our wheat has been sought for by the merchants of the Orient. Through the blessings of the Lord the soil of Utah has been made to produce an abundance for both man and beast, while the mountains have yielded their rich treasures of gold and silver.

Ours is indeed a land of peace and plenty. Tens of thousands who are not of our faith have come to us and made their homes with us. We have been taught from childhood to be kind and courteous to all, to have respect for the religious belief of all those who differ from us, and to grant to everyone that same measure of religious liberty and tolerance that we ask for ourselves. Many people have the impression that there is no other church in Utah besides the "Mormon" Church. That is a great mistake. There are many denominations there, and they enjoy full religious liberty. The good, the pure, the honorable and the upright people of the earth are always welcome, no matter what their religious beliefs may be. The fact that many thousands of Gentiles live in our midst, associate with us, send their children to the same schools the "Mormon" children attend, should be sufficient proof

that the Latter-day Saints are far from being the vile people which their enemies have represented them to be. Having lived in Utah all my life, and being thoroughly familiar with conditions there, it gives me pleasure to testify that the Latter-day Saints are a true, virtuous, honest, God-fearing people, that their chief aim in life is to serve the Lord and keep His commandments and to bring up their children in His fear and admonition.

No women in the world are more happy and contented than are the women of Utah. Next to his duty to God, the duty of the Latter-day Saint husband is to his wife and children. Their happiness is inseparably connected with his own. He takes delight in working for their support and comfort. I believe there are more happy homes in the State of Utah, according to its population, than can be found in any other part of the world. The smiling faces and well-clothed bodies of the children give evidence that they are loved and esteemed by their parents. Latter-day Saint children are counted a heritage from the Lord and are treated as such.

It gives me additional pleasure to testify to the sobriety of the "Mormon" people. There are many towns in the state of Utah in which there cannot be found a public house, a gambling hall or place of ill repute. True, there are a number of public houses in Utah, but I do not know of one kept by a Latter-day Saint. I have never seen a woman under the influence of liquor in Utah in my life. The Church of Jesus Christ of Latter-day Saints strictly forbids its members to use strong drink or tobacco in any form. We are taught to keep our bodies pure, that they may be fit tabernacles for the Spirit of God to dwell in. By observing the commandments of the Lord, we enjoy excellent health. The death-rate in Utah is just one-half of what it is in this country, namely, ten per thousand. It is a common thing to see men and women over eighty years of age going around performing their labors just as cheerfully as young people.

No people on earth to-day have a higher regard for chastity than have the Latter-day Saints. We are taught to prize virtue as our own lives, to shun the very appearance of evil and to keep ourselves unspotted from the world. We do not claim that the Latter-day Saints are perfect or infallible, but we can say without fear of successful contradiction that they are equal to the best people that can be found on earth to-day.

The women of Utah enjoy the franchise and every other religious and political liberty which could be desired by the female sex. Some of our sisters have been elected to the legislature and have assisted in the framing of laws for the welfare of the State. In their meetings in the Relief Societies and Mutual Improvement Associations the mothers and daughters of Zion are instructed in all things pertaining to their temporal and eternal happiness. We are taught to be industrious, prudent and economical, to make our

own garments, and to perform all the duties pertaining to the home. We have no drones in our hive. As soon as the children are able to help their parents, they are taught to do so, and they do so willingly because of the love which they have for them. I have been astonished on reading some of the silly stories which have been published in the newspapers concerning the Latter-day Saints in Utah.

While our fathers, brothers and husbands are in the world preaching the Gospel, at their own expense, we take pleasure in doing our part at home. We love the work of the Lord, and are willing to make any sacrifice for it. My sister, with her husband and family, are at present in the Hawaiian Islands, associating with the natives there and preaching to them the plan of life and salvation. They sold their beautiful home about fifteen months ago, and are using the proceeds in helping to uplift and reclaim a benighted people.

In conclusion I wish to say that I have not penned the foregoing with the desire to see my name in print, but out of a love for God and His people. I am proud of the name I bear—Latter-day Saint. I am proud of my home in the valleys of the mountains, and that I am called to be numbered among the daughters of Israel. My heart is filled with gratitude to God for the blessings which He has bestowed upon me, and my earnest prayer is that I, with all the Saints and all who may yet become Saints, may be true to God, valiant for the testimony of Jesus, and endure to the end to be a partaker of the blessings which the Lord has promised to those who will serve Him in righteousness to the end of their days. With assurance of my sincere love, I subscribe myself,

Your sister in the Gospel of Christ,

MABEL PRICE.

MY INDEBTEDNESS TO "MORMONISM."

MY indebtedness to "Mormonism." Aye, so deeply am I indebted to it that I cannot hope of ever being able to repay the debt. "Mormonism" holds a spiritual mortgage on my life; I am unable to pay even the interest, and every day sees me going farther and farther into debt.

For what am I indebted to "Mormonism?" In the first place I am indebted to it for the knowledge I possesss of the true and living God and His Son Jesus Christ. In the sectarian churches and Sunday schools I had been taught the most absurd ideas concerning these Divine Personages. I had been taught that God is a spirit, possessing neither bodily parts nor spiritual passions, and that as the Father is, so is the Son, and so is the Holy Ghost. To the great supreme Ruler of the Universe my religious instructors

had applied Pope's eloquent definition of the all-pervading spirit which

> Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent.

Like all the rest of my co-religionists, I was taught that in the unity of the Godhead there be three persons of one substance, power and eternity: the Father, the Son, and the Holy Ghost, and that these three are one. To quote the words of the Prayer Book: "The Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God." I remember distinctly, when a boy, walking along a country road, trying to solve this mystery, the mystery of the Godhead. "How," I asked myself, "can three ones be one? How can three Gods be one person?" I am surprised at finding men to-day, men otherwise highly intelligent, still believing this absurd doctrine.

In conversation recently with an intelligent gentleman, a retired preacher, he told me that he had always believed and taught that God the Father and Jesus Christ were one and the same person. As a foundation for his belief, he cited the Scripture texts in which Jesus is reported to have said, "I and my Father are one"; "He that hath seen me hath seen the Father." I pointed out to the gentleman the mistake he had made by placing a literal instead of a sensible interpretation upon these sayings of the Savior. Christ never sought to convey the impression that He and His Father were one and the same individual. Here are a few of His sayings which ought to put an end to all controversy on the subject: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16: 28.) Here Jesus plainly states that He came forth from the Father into the world, and that He was going to leave the world and return to His Father. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee. * * * And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 1, 3.) "Thinkest thou that I cannot now pray to my Father, and He shall presently give me twelve legions of angels?" (Matthew 26: 53.) From these sayings of the Savior, and also from numerous others which could be cited, but with which the reader is familiar, it is clear that the Lord desired the people to understand that His Father was in heaven. When Jesus was baptized, the Holy Trinity presented three separate and physically distinct substances. After Christ had come up out of the watery grave, into which He had descended in order to fulfil all righteousness, the Holy Ghost descended from heaven like a dove and rested upon Him, and at the same time the voice of the Father was heard from heaven, saying, "This is my beloved Son,

in whom I am well pleased." In the hour of His martyrdom, the Lord vouchsafed unto the faithful Stephen a glance of the celestial kingdom, where God and Christ dwell, and in an ecstacy of delight the martyr exclaimed: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7: 56.) What a glorious revelation is associated with this vision! the revelation that God the Father and His Son Jesus Christ are two separate personages—Jesus was standing at the right hand of His Father. If there were no other evidence, the vision of Stephen is sufficient to convince all people possessing ordinary intelligence that the doctrine taught by the churches of the world, namely, that the Father, Son and Holy Ghost are not three entities, but one entity, is not in harmony with the teachings of holy writ. Before leaving this subject, I desire to call the reader's attention to other Scriptures which, in my humble opinion, confirm all that I said before. In his epistle to the Ephesians, Paul wrote the following: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by his power, when he himself purged our sins, sat down on the right hand of the Majesty on high." (Hebrews, 1: 1, 3.) It is evident from this that Paul did not believe that the Father and Son were united in one person. He states in the plainest of language that Christ's Father was in heaven, that Christ was His express image, and that when the Lord had finished His work He returned to heaven and sat down at the right hand of His Father, where He was afterward seen by Stephen. The Apostle John also believed the Godhead to be composed of three separate and distinct personages, as the following extract from his writings will show: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I. John 5: 7, 8.) The three witnesses in heaven—the Father, the Son, and the Holy Ghost—are as separate and distinct as the three witnesses on earth—the spirit, the water, and the blood. But there is no discord among them; they all agree as though they were one.

The revelation given to the world by Joseph Smith, namely, that the Father and the Son are not one and the same being, but are two separate personages, is, as we have seen, sustained by the very highest authorities—Jesus Christ and His apostles.

The Holy Ghost, called also the Spirit of God, Spirit of the Lord, the Comforter, Spirit of Truth, is not, according to modern revelation tabernacled in a body of flesh and bones, as are the Father and the Son, but is a personage of spirit. That the Holy Ghost is a separate personage from the Father and Son was clearly shown

at the baptism of the Savior, already referred to. And if additional proof were needed it is at hand. Before taking leave of His disciples, the Lord said to them: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14: 16.) "But when the Comforter is come, whom I will send you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26.) Again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) With all these plain, and many more equally plain, truths before them, it is surprising that men could conceive, adopt and publish such an absurd, unreasonable and unscriptural doctrine as that which has been taught in the sectarian churches for ages, namely that the Father, Son, and Holy Ghost are one and the same individual.

For the knowledge which "Mormonism" has imparted to me of the true God, of His Son Jesus Christ, and of the Holy Ghost, I feel my deep indebtednes. I am now able to worship God intelligently. With the eye of faith I behold Him, a glorified and immortal personage enthroned in the heavens above, with His only Begotten Son clothed in power and in glory at His right hand, and the Holy Spirit proceeding forth from the Father and Son as their witness, and to bear testimony to the truth.

How thankful we should feel for such a glorious revelation, by which we have been brought to a knowledge of the true God and His Son Jesus Christ, whom to know is life eternal. For this knowledge we are indebted to "Mormonism."—W. A. M.

NOCTURNE.

Up to her chamber window
A slight wire trellis goes,
And up this Romeo's ladder
Clambers a bold white rose.

I lounge in the ilex shadows,
I see the lady lean,
Unclasping her silken girdle,
The curtain folds between.

She smiles on her white-rose lover,
She reaches out her hand
And helps him in at the window—
I see it where I stand!

To her scarlet lip she holds him
And kisses him many a time—
Ah, me! it was he that won her
Because he dared to climb!

THOMAS BAILEY ALDRICH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 15, 1907.

A HINT TO THE ELDERS.

It is necessary to recur to a subject which has been touched upon very pointedly in these columns. Notwithstanding the instructions given to the Elders on missions, that they should remain in their respective fields of labor until released or transferred by proper authority, many of them desire to pay visits to other conferences and to take trips to the Continent, Applications are made for permission to do this, and that at the very time when their labors are most needed.

During the summer season (although we have not had any real summer in this country yet), opportunities are afforded for outdoor services, tracting and traveling to a larger extent than at other times in the year. If the Elders absent themselves from the districts where they are appointed to work, it cannot be expected that the best results will be attained. If a few are permitted to leave their duties for sight-seeing and pleasure-taking upon the Continent, how can others be refused a similar privilege? And then what would become of the work in this land?

In addition to what has already been said through the Star, word has been received direct from the First Presidency, that "The Elders should be given to understand that while they are in the missionary field their time must be devoted solely to missionary work, and that any who wish to take trips on the Continent must find time to spend in this way after their release to return home." This is plain and to the point, and the instructions we have given are in perfect accord with the counsel from the fountain head.

Brethren, is not this sufficient? And is it not exactly right? Would any other policy be favorable to the work in which we are engaged? We are here to put forth our best energies in the service of the Lord for the preaching of the Gospel, the warning of the world of judgments to come, and the building up of the Church

of Christ among the nations. Can we be engaged in a better cause? Is there anything which gives so much pure delight and solid satisfaction as our endeavors to save souls and prepare the way for the coming of our Lord Jesus Christ? This, surely, demands our highest service and closest attention.

When we receive a proper release from our missions, there is no objection to our visiting friends at any place where we desire to go and have the means to take the journey. It is desirable that the Elders abroad should see and understand the wonderful works that have been wrought by human skill, learning and ingenuity. Everything that is true and beautiful is divine in its origin and conception. All that has been achieved in art, science, music, literature, mechanics, agriculture, law, medicine, surgery, physical and mental culture, spiritual and temporal progress for the benefit of humanity, is recognized by the Lord and is worthy of man's inspection, admiration and enjoyment. When they can be seen and enjoyed without interfering with duty, those who are able to go where they can be viewed to the best advantage, should not and will not be prevented or hindered from doing so.

All the knowledge that can be thus obtained may be used for the building up of the latter-day kingdom, and we rejoice when the experience and information gained in this way can be applied where it will do the most good. It is only when the cause for which we have left our homes in the mountains and have come out into the world is neglected, or is likely to suffer from our absence from our fields of labor, that objection is raised to the trips for pleasure and sight-seeing. The time that we remain on missions is but short, even in the longest term that some may serve, and it requires our entire devotion to the work as long as we are called to perform it, to bring about the results that are desired.

The conference presidents do not like to refuse requests for leave of absence and, of course, refer the matter to the president of the mission. He does not wish to be churlish or peremptory, but yet feels under obligation to do that which appears proper and in consonance with instructions received from headquarters. Some of the Elders may plead that the time when they are likely to be released will come at a season not desirable for trips to the continent. Well, they may have the privilege of staying in the mission field until a period arrives that would suit them better for their visits. The question is, which is of the greater importance, a journey to see sights, or the work assigned to an Elder in pursuance of his calling as a missionary? That, it seems to us, can only elicit one answer, to a servant of God commissioned to go forth into the world and publish the glad tidings of salvation.

Sometimes it may be advisable for Elders who have relatives in other parts than the districts assigned to them, to pay a visit to their friends so that they may bear testimony to them concerning the great work of the Lord. But such permits as may be granted

for the purpose should not cover a long period, lest the work to be accomplished where they are appointed should suffer neglect. It is hoped that the Elders will receive these suggestions in the spirit in which they are imparted and will cheerfully and willingly comply with them. If anyone should think so little of his mission as to desire to leave it for pleasure-seeking it will be necessary to give him his release before he has filled it, which will not add to his own satisfaction nor that of his friends and the presiding authorities.

We desire to make everything as pleasant as possible for our fellow-laborers in the field, but must say that we regard the splendid work we are called to perform as of far higher importance than all the grandeur in the palaces of kings, or the collections of the world's glories to be found at any spot on the face of the globe. Let us go forward, brethren, in the strength of Israel's God and the might of the holy Priesthood we bear, seeking first "the kingdom of God and His righteousness," and all other things will be added in due season according to the providences of our Eternal Father.

C. W. P.

OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheatfield in bags of little seeds.

Forbearance.—From the beginning of the day till nightfall we need to say, not to our neighbor, but to ourselves, forbear, and again forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions if affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little, repress the impulse to censure, drive back the spirit that is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that better is he that ruleth his spirit than he that taketh a city. If the small son or daughter has transgressed forbear reproof until assured that the error was intentional, that the accident was due not to innocent misunderstanding but to wilful misehief. If the friend fail to do what in given circumstances is expected of her forbear the unkind reflection and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed, if only forbearance directs the domestic engineering.—*Harper's Bazar.*

SERVING CHRIST FROM PRINCIPLE.

"As the servants of Christ doing the will of God from the heart."—(Ephesians 6: 6.)

The sinner who comes to Christ with no other motive than to be saved from eternal punishment is not likely to be saved at all; his prayer is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them, for the essence and flavor of all Christian conduct lies in loyalty to Jesus Christ, and in doing right because He commands it. "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart"; that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children in the household who do work willingly. Whatever they do, they do as unto the Lord, heartily; that is, because they love to do it.

When our Master was on earth, He encountered and He had to rebuke the spirit which followed him only for the sake of the loaves and the fishes. Among His own band of disciples this wretched spirit broke out in requests for a "seat on His right hand" in His new empire which He was expected to establish. There were pitiful wrangles among them as to who should be the greatest. Christ rebuked this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook Him and fled. Nor would these men have ever "stood fire" under the tremendous assault of persecution afterwards if they had not received the wonderful baptism of Christ's Spirit on the day of Pentecost. Peter's gravel then turned into granite.

No Christian should follow Christ for either the reward of heaven or the escape of punishment, for that is serving for a selfish motive. Christ must be followed for His own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next. Iniquity must be abhorred because God abhors it.

Christianity is the dread of sin, not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul abhors fraud, or falsehood, or wanton uncleanness, or crooked practices of every sort. If David had been looking at God he would not have stopped to look at Bathsheba; if he had abhorred the sin he would not have had to abhor himself so bitterly afterwards.

When a Christian fails to follow Christ for His sake and the sake of righteousness, it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion, whereas the real delusion was with the man himself; he has cheated himself

before he ever cheated the bank or the railway company or the widow who entrusted her property to his keeping. All such defaulters imagine themselves to be temptation proof until the pressure is put on them; then it turns out that they love gold more than godliness. In the West Indies there is an insect that will eat out the heart of an apparently strong piece of timber; when a heavy strain is put on the timber, it snaps, and fills the eyes with a cloud of white dust. Under how many a pious exterior may a worm-eaten conscience lurk! Let him that thinketh he standeth take heed lest he fall.

To resist the pressure of sinful temptation and to practice righteousness, requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me!" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in Him that strengtheneth me."—*Family Herald.*

CONFERENCE AT NOTTINGHAM.

The Nottingham semi-annual conference was held Sunday, August 11th, 1907, in Cobden Hall, Peachy Street, Nottingham. There were present President Charles W. Penrose of the European mission, Sister Romania B. Penrose, Elder John S. Smith, secretary of the European mission, President Thomas O. King and twenty-three traveling Elders of the Nottingham conference.

President King welcomed the Saints and friends, and hoped that those present would have a time of rejoicing. Elder James M. Cook spoke on the first principles of the Gospel. He regretted having to leave the mission field. (Brother Cook has been appointed Bishop of a Ward in Rexburg, Idaho.)

The clerk then presented the general and local authorities of the Church, who were unanimously sustained; also read the statistical report for the past nine months. Explained the prediction concerning the coming forth of the Book of Mormon (Ezekiel 37: 16-17).

President Penrose was pleased to be present at the conference. Told of his labors in foreign lands. Encouraged the Saints to look to those in authority. Explained very clearly the object of the sacrament and why we do not use wine. Exhorted the Saints to live godly lives, that they may be worthy partakers of the sacrament, and enjoy the blessings of the Lord.

The afternoon session commenced at two o'clock. Elder L. A. Shurtliff spoke on the Articles of Faith, and the necessity of yielding obedience to the doctrines taught by the servants of God.

Sister Penrose told of the origin of the Relief Society, and

explained the duties of the officers and members. She gave the sisters good instructions.

Elder Frank L. Walters spoke on the necessity of baptism, and bore testimony to the truthfulness of the gospel.

President Penrose spoke of the mission of the Prophet Joseph Smith. Said: "Authority has come from the heavens; God has revealed the truth, and all the laws of the Church have been revealed from God." Exorted those present to live their religion every day and be consistent Latter-day Saints.

At the evening session President King spoke of the progres the conference had made in the past nine months. Told of some qualifications of the Latter-day Saints. Elder Thomas Martin spoke on church organization.

President Penrose spoke of existing conditions in Christendom to-day. Explained the power of the Holy Ghost. Explained in a clear and intelligent manner salvation for the dead, and other doctrines of the Church.

During the day solos were rendered by Elder John S. Smith of the Liverpool office and Brother Henry Taylor of the Nottingham branch.

Monday, August 12th, Priesthood meeting was held. The Elders presented their reports, and President Penrose gave good instructions, which were thankfully received.

FRANK L. WALTERS, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—President J. Wilford Booth reports another baptism in the Turkish mission on the 21st ult. He adds: "The place we have used here (in Aintab) for nine years is now too small. We hope to add others to the branch ere long."

Departures.—The following Elders sailed from Liverpool for Boston, August 14th, 1907, per s.s. *Republic*: From Great Britain—Miles L. Jones, Heber C. Smith, Alvin F. Smith, Le Roy Rees, Charles A. Shaw, Samuel Hodges, Brigham Casto. From Sweden—Axel A. Nylander, August Carlson. From Scandinavia—Albert R. Petterson, Niels C. M. Anderson, Lars P. Thompson, Christian P. Christensen, Christian L. Gregersen, John A. Israelsen. From Switzerland and Germany—Ashby D. Boyle, Elliot J. Clawson. With the Elders were thirty-one emigrating Saints. The company was in charge of Elder Miles L. Jones, Elders A. W. Carlson (of Ogden) and Ashby D. Boyle being his assistants.

Without Purse or Scrip.—Elder James H. Platt, writing from Macclesfield, Cheshire, on the 31st ult., says:—"Last week President George T. Beesley called for two Elders to travel through Cheshire

without purse or scrip. Elder S. L. Mills and I responded, and the Lord has indeed blessed us since we left our lodge last Monday. We have had three meals each day, and good, comfortable beds to rest on at night. We find the people of Cheshire very kind and hospitable. They are willing to listen to what we have to say. In the two days that we have been out we have sold four dozen books among the farming people of Cheshire. I know that we are engaged in the work of the Lord, and I know that the more humble an Elder is, and the harder he works, the more will the Lord bless him. I feel like pressing on in the good work."

Arrivals.—The following missionaries arrived in Liverpool, August 8th, 1907, per s.s. *Republic*: For Great Britain—Thomas Alston, Jr., Albert L. Taylor, Marvin O. Ashton, Salt Lake City; James L. Shepard, Richmond; Robert Blain, Spring City; Charles T. Jones, Hooper; Charles W. Burt, Cardston, Canada; Moroni Colvin, Lovell, Wyoming; James A. Rowsell, West Jordan; Lewis O. Clark, Mill Creek; Branson Brinton, Murray. For Scandinavia—Wrol C. Olsen, Iona, Idaho; Peter H. Westenskow, Imbler, Oregon; Andrew H. Andersen, Fairview; Niels N. Busk, Henry O. Poulsen, Orson F. Christensen; Richfield; George W. Christopherson, Salt Lake City; Niels P. Nielsen, Pocatello, Idaho. For Switzerland and Germany—Edwin L. Murphy, Woodland; John M. Belnap, Hooper; Frederick Gilgen, Logan; John G. Lind, Ogden; William C. Winder, Jr., Joseph H. Felt, Carl C. Burton, John N. Schoville, Salt Lake City. For the Netherlands—Abner C. Snarr, Leonard C. Healey, Murray. For Turkey—Emil J. Huber, Salt Lake City.

Appointments.—The Elders who arrived August 8th, 1907, for Great Britain, are appointed to labor in the following conferences: Thomas Alston, Jr., Sheffield; James L. Shepard, Charles T. Jones, Grimsby; Robert Blain, Moroni Colvin, Manchester; Charles W. Burt, Marvin O. Ashton, Scotland; James A. Rowsell, Bristol; Albert L. Taylor, Nowich; Lewis O. Clark, London; Branson Brinton, Liverpool.

Pleasant Excursions.—On Monday, August 5th (Bank Holiday), many of the Saints of North London, South London, Stratford and Watford branches and their friends went on an excursion to Epping Forest, on the outskirts of London. The outing was under the personal supervision of President Miles L. Jones, and to the amiable and energetic president is due great credit for the success which attended the excursion. On arriving at the forest a choice spot was selected, and there the Saints and their friends camped. After a brief rest a series of spirited games were indulged in, among them a "tug of war." About 1:30 the excursionists, to the

number of almost one hundred and fifty, sat down to a splendid luncheon, to which they did ample justice. During the repast interesting experiences were exchanged and harmless jokes told. Then came one of the most important events of the day—a base-ball match between the married and single Elders of the London conference. Hundreds of spectators witnessed the game, which closed in a victory for the married brethren, the score being three to one. The party then scattered to take in some of the sights. Different places of amusement were visited, and at 5:30 the company re-assembled to dispose of the balance of the lunch. For almost an hour afterward the forest rang with the sweet songs of Zion, which attracted a large crowd of people, some of whom engaged the Elders in conversation concerning the religion of the Latter-day Saints. They listened with respectful attention to recitals of the ushering in of the great latter-day work and so interested were some that they gave their names and addresses to the brethren, with the request that they visit them at their homes. The day was delightfully fine. Nothing occurred to mar in the least degree the pleasure of the occasion, and the Saints and friends all returned to their homes feeling highly pleased with the day's outing.

On Saturday, August 10th, the Nottingham Sunday school held its annual outing at Burton-on-Trent. Nearly one hundred persons were present. The treat was thoroughly enjoyed by all.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXI.—As a Little Child.

General references: Matt. 18: 1; Mark 9: 33-37; Luke 9: 46-47; 22: 24.

I. A child presented as the type of greatness.

1. The occasion and its lessons: (a) Disputations among the apostles. (b) Their question: "Who is the greatest?" (c) Their erroneous conception of "the kingdom of heaven." (d) Their selfish ambition rebuked—the first in rank must be the humblest. (e) True greatness not marked by proud display (Luke 22: 24).

2. A later incident (Luke 18: 15-17; Matt. 19: 13-15; Mark 10: 13-16). (a) Children brought to be blessed. (b) The mistaken zeal of the disciples. (c) The Savior's instruction: "Suffer little children to come * * * for of such is the kingdom of God."

II. Children precious before the Lord.

1. Their rights protected (Matt. 18: 6-10). (a) Angels represent them in heaven. (b) Sin of taking advantage of a child's

weakness. (c) Little children belong to the kingdom without baptism; infant baptism unscriptural; (read "Articles of Faith" 6: 13; consult especially Moroni 8).

III. Children honored.

1. An instance after the resurrection—(III. Nephi 17: 11).
2. The Father's will that not one should perish (Matt. 18: 14). Illustrated by parable: (a) The sheep that was lost. (b) The successful search. (c) The joy that followed.

NOT BEFORE.

If you sit down at set of sun,
And count the acts that you have done,
  And counting find
One self-denying act, one word
That eased the heart of him who heard,
  One glance most kind
That fell like sunshine where it went,
Then you may count that hour well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay;
  If through it all
You've nothing done which you can trace
That brought the sunshine to one face:
  No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

When we have done the best we can
To help uplift our fellowman,
To ease his load of care and sin,
Yet all in vain we may begin
All human nature to deplore—
  But not before.

Woman's Life.

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